THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

". . . *Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.*" DOCTRINE AND COVENANTS 60: 13.

No. 40, Vol. 87 Thursday, October 1, 1925 Price One Penny

MAN A LITTLE LOWER THAN THE ANGELS

ELDER LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF SEVENTY

(*Concluded from page 615*)

BUT IN VIEW of these great truths that Jesus taught, the kingdom of God and its coming, God the Father and the infinite value of this human soul of ours, and thirdly the higher righteousness, let me ask: How will the world come to understand these great truths? How will the world come to the point of real worship and reverence for God, and a knowledge that God lives, and a real love for his neighbour? How are you, how will humanity come to a knowledge of these great truths? Think it over and answer it to the satisfaction of your own soul.

The fourth thing that Jesus taught answers the question, and I will put it in a way that I believe Jesus meant it. He taught His disciples and followers to place a value upon themselves. I think Jesus put a value on Himself, for He declared Himself to be the Son of the Living God, and He said His disciples were the "servants of God." If there is any question vital to-day in Christianity it is the question: How do you value yourselves as individuals? Do you place upon yourselves, each and every one, a high value? Do you accept that truth of the ancient prophet that you are a little lower than the angels? Do you accept this truth that God the Father lives, and that your soul has infinite value and infinite power, the power within to become like unto God? Do you place that value upon yourself; and again, do you value in yourself that knowledge of the higher righteousness which you have, that knowledge of the higher law which I think every person has, even the Hottentot, the African, and the wild Indians

of America? They all believe that God lives and has His directive purposes in the affairs of humanity, yea, in the affairs of the individual himself. Again the question: How do you value yourselves? It will depend on how men value themselves as to whether or not the great message of Jesus Christ will make its way into the hearts of men again as the great redeeming and vital principle of eternal life.

CLOSER AND CLOSER

Possibly these questions are abstract, and yet they are practical. They are pragmatic, that means they can be put to practical use. I have in a very brief moment stated to you some of our conceptions of the message of Jesus Christ. We Latter-day Saints, instead of believing that the great messages of Christianity in the common life are getting further and further apart, believe that through our work they are coming closer and closer together, and that the religion of Jesus Christ must affiliate itself with every activity and with every pursuit of life.

This was what William James, the psychologist at Harvard University defined as pragmatism; in other words, the expression of the ideals of religion in every day practical life. In the Church of Jesus Christ of Latter-day Saints we have a highly organised institution. But it is not organised as a final end, it is a means to an end, and in this Church we have our various organisations that try to make our ideals useful and practical. I do not mean by that, when I use the word practical, to make it material in sense, but we believe in the words of the Prophet Isaiah when he said that the spirit of the Lord should rest upon him who professes His spirit, that he might go about doing good, that he might help to bind up those who are broken hearted, to proclaim liberty, to help captives, to open the prison doors to those who need the vital help of the Lord. We believe in these words of the Prophet Isaiah, and in order that these truths might be known again we bear testimony to the world that a hundred years ago a little bare-footed boy, a mere child, went into the woods to pray with all the honesty and humility that a human soul could muster, and God the Father and His Son, Jesus Christ, came unto that lad. Therefore the "Mormon" Church, so-called, bears solemn witness to the world that God the Father and His Son Jesus Christ have manifested themselves in this day and age of the world because it was necessary; for man in his idle groping could not find out God. We also bear testimony that the Scripture found in the fourteenth chapter of the book of Revelation has been fulfilled, when the prophet declared:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the

hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

THE GREAT MOULDING THOUGHT

Our testimony to you is the testimony of humble Elders trying to put into practice the great truths of the Master and affiliating them with the activities of life. We must keep in mind these points, that the religion of Jesus Christ, however it is interpreted, must be defended from an intellectual viewpoint and does it contribute to life more abundantly? This above all, for it means the spiritual life, to keep in mind at least these fundamental truths that Jesus taught, namely: that the kingdom of God is a literal thing over which He shall rule as Lord of lords, and it is a kingdom that is now coming; that God the Father lives; and that the soul has an infinite value before God. Then there is the higher righteousness, the inner life, the finer morale that teaches the commandment of love for neighbour, and the greater love for God and His Son Jesus Christ. Those are three of the points at least needed in our Christian world to-day, and when we shall have accepted them, the Gospel of Jesus Christ will become the great moulding thought of civilisation, and the problems of civilisation will become easier of solution.

In conclusion I wish to read the words of Adolf Harnack of the University of Berlin, who, after forty years of careful study as to what life means, said to the students of the University of Berlin:

CERTAIN OF GOD

"Gentlemen, it is religion, the love of God and neighbour, which gives life a meaning; knowledge can not do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it! But to the question, whence, whither, and to what purpose? It gives an answer to-day as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own lives begin,—that curve of which it shows us only a section,—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the Great Reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search in strenuous and patient service for the communion of minds in it, we shall not faint in weariness and

despair, but become certain of God, of the God whom Jesus Christ called His Father, and who is also our Father."

This was the teaching of the Prophet Joseph Smith, and the prophets in modern days, and his vital testimony was merely that fact that man, in his knowledge, can not know God, but man in his humble power and his sublime faith may know God, and the fellowship between man and God can be re-established. I trust that we may come to an understanding of these things more and more from day to day. Religion is fundamental to all life. There can be no true ethics without the fundamental principles of Jesus Christ. May God help us to see the beauties of life, to recognise the infinite power of our own souls, to have greater and more supreme faith in the God of whom Jesus bore testimony, I ask, in the name of Jesus. Amen.

THE MEANING OF SALVATION

Oliver C. Dalby

Perhaps no word in our language has a more varied meaning than the word salvation. It is a rack with many hooks to hang on. It may mean that we are saved from trouble, from sickness, from trials, from error, from evil, from sin, and once in a while from ignorance. Salvation comes thus in many forms and is variously understood by different individuals. But salvation in its narrower sense has reference to our future state. It is the reward of what we have earned by our conduct in this life that shall come to us in the life beyond the grave. So says religion.

Even if there were no truth in the claim of religion, it is a wonderful consolation to believe that, after this life of care and toil and strife and hardship and adversity, God has prepared a home for His children. There are no sweeter memories in our present existence than those that carry us back to our childhood home, and I know of no happier thought than the one that points to a home beyond the grave after we are done with this checkered existence. At the thought of it, the heart grows tender, and the soul warms in love of God and one's fellows.

Where our thoughts are there are our treasures; where our hearts are there are our consolations or our fears. If we believe that "dust thou art, and unto dust shalt thou return" has reference to the spirit as well as the body, then is the outlook unpleasant and discouraging. On the other hand, if we are convinced that the "dust" element has reference to the body only, and that "the spirit shall return unto God who gave it",

> "Then let our songs abound
> And every tear be dry,
> We're marching through Emanuel's ground
> To fairer worlds on high."

It is pleasant, is it not, to think that after this life we shall be privileged to clasp the hands of those of our families and friends who have gone before, to think that if we have kept in the service of the Master here we shall continue to serve Him there? We weep at our parting with those we love when they are laid in the grave, but it is pleasant to hope that we shall meet them again. Death, to the believer, is but a moving day, a moving to a better, larger, happier and eternal home.

Bent by the weight of fourscore years, John Quincy Adams was walking along a street in Boston when he met a friend, who shook his hand and said, "Good morning; how is John Quincy Adams?"

"Thank you, John Quincy Adams is quite well, sir, quite well. But the house in which he lives at present is becoming dilapidated. The roof is pretty well worn out, the walls begin to tremble, and I think John Quincy Adams will have to move out soon; but he himself is quite well, sir."

If we are ready, it is not so difficult to move. It is to him who is not ready that trouble comes. For him who is able to say: "I have fought the good fight, I have finished the course, I have kept the faith," death has no terrors. It is the man of no faith, the skeptic, the agnostic, the atheist, that lives in dread of death. Life has its cares, and of these we each must bear our share, but whether in joy or sadness will depend upon our outlook on life. No one is exempt from trouble, but to him who can discern the light behind the cloud the "roses will bloom again."

WE MISTAKE THE FUNCTION OF RELIGION

The call of religion often falls upon deaf ears because of a misconception, especially in the minds of young people, that it is intended primarily to prepare us for the life beyond. As a matter of fact, this is not the true conception of the function of religion at all. It is not the intent of religion that we should spend all our time in preparing ourselves for heaven, but rather to follow the example of Christ who "went about doing good." No one who follows the teachings of the Saviour will have cause to complain because they have missed any of the joys of life by so doing.

Salvation, as stated, is the reward of a well spent life, but this does not mean that such a life has lost any of the pleasures that it might have enjoyed but for religion. On the contrary, there are no joys greater than the joys that come through a Christian living. No one need to begrudge the promise made to those who repent late in life and are saved. The eleventh-hour man is the one that hath need to mourn because he delayed so long his repentance and thus lost the joy to be found in life-long service.

The point is that instead of losing any of the pleasures of life by spending our time in the service of the Master we are actually made happier than is possible by any other manner of life. So it

is not a matter of seeking a future reward—that follows as a matter of course—but it is a matter of our present happiness. Looked upon in this light, one need concern himself but little as to what his reward will be in the future, for he is already paid here and now.

Christ in explaining His mission said: "I am come that they might have life, and that they might have it more abundantly." It is this more "abundant" life that comes to him who answers the call of Christ. To him who answers the call, there is added to the joys he already possesses yet greater joys without his being called upon to surrender any desirable thing in exchange. Christ not only brought salvation to man, but He opened to him the vision of a spiritual world and showed him what possibilities were within his reach if only he would use his powers to aid others to see the vision.

Every human being, whether sailing under the banner of the cross or going some other way, is either climbing toward a higher plane or is treading a downward course. It is well to remember this so that we may not deceive ourselves in the belief that "all is well." It is difficult, if not impossible, to weigh the value of things spiritual, and so we are apt to under estimate their value, and to view with indifference our course in life.

SPIRITUAL AND MATERIAL THINGS COMPARED

If we could be made to feel the difficulties of curing the diseases that follow in the wake of immorality, for instance, or the stagnation in the growth of the mind that is set wholly upon worldly things, there would be a scamper toward spiritual things by many who now lull themselves to sleep in the thought that "it matters not for to-day, but to-morrow I'll do better."

Remember that spiritual gifts, spiritual possessions, are of vastly more importance than material things, and he that is in possession of the spiritual is vastly richer than he who has only material possessions. Who can measure the value of salvation, the reward at which religion aims? The Saviour usually lays down broad, fundamental principles instead of supplying rules, but occasionally He goes into details. Note the following:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

We can render no service to the Father Himself. But there are opportunities everywhere to serve our fellows, and it is to our neighbour we pay the debt that we owe to our Maker. If we would be happy, we must be busy, that is, busy in the Lord's business, helping somewhere.

(*Continued on page 634*)

IS LIFE WORTH LIVING?

"Is life worth living?" Ask of him
Who toils both day and night
To make a little home for those
So dear unto his sight.

"Is life worth living?" Ask of her
Who, crowned with widow's weeds
Doth find supremest happiness
In kind and noble deeds.

"Is life worth living?" Ask again
Of those whose highest aim
Is to assist their fellow man,
Without one thought of fame.

"Is life worth living?" Ah, dear friend!
Let these good people tell;
A better question far is this—
"Is life worth living well?"

AUTHOR UNKNOWN

Do NOT FORM friendships hastily, but, once formed, hold fast to them. It is equally discreditable to have no friends and to be always changing one's acquaintances.—SOCRATES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 1, 1925

EDITORIAL

"MORMONS" VIEW OF EVOLUTION

"God created man in his own image, in the image of God created he him; male and female created he them."

In these plain and pointed words the inspired author of the book of Genesis made known to the world the truth concerning the origin of the human family. Moses, the prophet-historian, who was "learned" we are told, "in all the wisdom of the Egyptians", when making this important announcement, was not voicing a mere opinion. He was speaking as the mouthpiece of God, and his solemn declaration was for all time and for all people. No subsequent revelator of the truth has contradicted the great leader and law-giver of Israel. All who have since spoken by Divine authority upon this theme have confirmed his simple and sublime proclamation. Nor could it be otherwise. Truth has but one source, and all revelations from heaven are harmonious one with the other.

Jesus Christ, the Son of God, is the "express image" of His Father's person (Hebrews 1: 3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to Him: "He that hath seen me hath seen the Father" (John 14: 9). This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. It was in this form that the Father and the Son, as two distinct personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision.

The Father of Jesus Christ is our Father also. Jesus Himself taught this truth, when He instructed His disciples how to pray: "Our Father which art in heaven", etc. Jesus, however, is the first born among all the sons of God—the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like Him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally sons and daughters of Deity.

Adam, our great progenitor, "the first man", was, like Christ, a pre-existent spirit, and, like Christ, he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of pre-existence pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents,

and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality.

The Church of Jesus Christ of Latter-day Saints, basing its belief on Divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. By His Almighty power God organised the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself.

Man is the child of God, formed in the Divine image and endowed with Divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,
First Presidency.

TO EVERY NATION

DEFINITE STEPS HAVE BEEN TAKEN by the Presidency of the Church to open up the great South American Continent for missionary work. It has long been felt by our leaders that a mission should be established in that land. Particularly has this been true in recent years on account of the presence in Buenos Aires, Argentine Republic, of a number of Latter-day Saints who desired that some such organisation be effected. Only recently the Church supplied funds to these Saints for the erection of a chapel, and it is believed that this little colony will form the nucleus of a prosperous branch.

Elder Melvin J. Ballard of the Council of the Twelve has been placed in charge of this important work. He will be accompanied by Elders Rulon S. Wells and Rey L. Pratt of the First Council of Seventy. These three men are exceptionally well fitted for their new duties, and go well equipped to establish a prosperous mission in that country. This will be Elder Ballard's fourth mission for the Church. The three previous ones were filled within the United States where he performed very effective missionary work, particularly in his labours as President of the Northwestern States Mission, which position he held for a period of ten years. Six years ago he was called into the Council of the Twelve.

Elder Wells, with his knowledge of the German language, which is spoken freely in that section, and Elder Pratt, who acquired an excellent knowledge of the Spanish language while labouring as President of the Mexican Mission, are also well suited to their

new duties. They have been long engaged in missionary work and are known to be stalwart defenders of the faith.

This new movement to extend the scope of missionary work is a distinct evidence of growth. One of the chief responsibilities resting upon the members of the Church is to bring others to a realisation of the joy obtained through living the principles that Christ gave us. This is most effectively accomplished through the missionary system. The extension of this important branch of Church activity will enable many more honest souls to hear the Gospel message and to accept it. This welcome word comes to us as a further evidence of the fulfillment of the Scriptural promise given by the Saviour when He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

THE MEANING OF SALVATION

(*Concluded from page 631*)

THE LARGER LIFE

Who will say that finding salvation is a gloomy process? It is not so. The Christian motto should be: "Be of good cheer." Christ used it often. He said to the man sick of palsy, "Son, be of good cheer; thy sins be forgiven thee." Religion, not the religion whose only purpose is to hunt salvation, but real, heart-felt, sincere religion, the kind that finds salvation for its adherents, transforms its possessor. It moulds the disposition and changes the heart-beat. And just as no beauty doctor can beat nature in making a winsome face. so no specialist can impart such satisfaction to the heart as flows from acts of loving-kindness. It is in acts of loving-kindness that salvation is found. "Be of good cheer; thy sins be forgiven thee."

This is the larger life. No example that we can name is comparable to the life of Christ in acts and expressions of love, compassion and tenderness. Yet He never hesitated to draw a sharp distinction between right and wrong living. The parable of the ten virgins is a case in point. Five were wise and five were foolish. Five had their lamps trimmed and were ready; the other five were without oil and slept until the bridegroom came. These, lacking wisdom, could only turn to the wise and cry when the test came, "Give us of your oil." But the cry came too late.

The parable is of world-wide application, and teaches one of the most important lessons to be learned in life, namely, that we can not escape punishment for our folly. The success that attends effort and rewards character can not be awarded the idle, the foolish, or the indifferent. We are accountable for the

manner of life we lead. Christ came not to relieve men of the responsibility, as some would have it, but that through their own effort, with His assistance, they might be saved.

The gift of the Man of Galilee is that the soul of man shall survive the tomb. As to his reward other than this will depend upon his own efforts. In most of us, as we grow older, there is an inner longing that we may attain the reward of the faithful. It is a spur to our life's conduct. If our affections have gone out to our fellows, and our hearts entwined themselves in the cause of humanity, we feel somehow, nay, we have the assurance that we shall not be overlooked when we get over to the other side.

So far as our lives here are concerned, they are, most of them, doomed to oblivion. For few of us, a hundred years hence, will live even in the memory of our posterity. As Bryant puts it:

> "The world will laugh when thou art gone
> The solemn brood of care plod on
> And each one as before will chase his favourite phantom."

But if we have kept a balance to our credit on the other side, then though we lose our identity here, we shall be remembered and regarded for having sought "first the kingdom of God, and his righteousness", and by having all things added to us.

OUR IMMORTAL IDENTITY

What a glorious thing it is to know and be true to that which has been revealed in these latter times through the instrumentality of the Prophet Joseph Smith! It was revealed anciently by the Saviour Himself, and He exemplified that glorious principle of which I wish to say a few words, and which had been renewed and emphasised more especially in these latter days through Joseph Smith—I refer to our identity, our indestructible, immortal identity. As in Christ we have the example, He was born of woman, He lived, He died, and He lived again in His own person and being, bearing even the marks of the wounds in his flesh, after His resurrection from the dead—so also a testimony has been given to you, in later days, through the Prophet Joseph Smith, and others who have been blessed with knowledge, that the same individual Being still lives and will always live. Jesus is possessed of immortality and eternal life; and in evidence of His existence and His immortality, and in evidence of the great and glorious truths of the Gospel which He taught, the death which He died, and the resurrection that He wrought from the dead, He has revealed Himself and borne His own record and testimony to those who have lived and still live in this day and age. What a glorious thought it is, to me at least, and it must be to all who have conceived of the truth or received it in their hearts, that

those from whom we have to part here, we will meet again and see as they are. We will meet the same identical being that we associated with here in the flesh—not some other soul, some other being, or the same being in some other form—but the same identity and the same form and likeness, the same person we knew and were associated with in our mortal existence, even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God. Deformity will be removed; defects will be eliminated; and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning. It is His purpose that men and women, His children, born to become heirs to God, and joint heirs with Jesus Christ, shall be made perfect, physically as well as spiritually, through obedience to the law by which He has provided the means that perfection shall come to all His children. . . .

I want to say to my friends, my brethren and sisters, that the Lord Almighty has revealed these truths to us in these days. We not only have it in the written word, we have it in the testimony of the Spirit of God in the heart of every soul who has drunk from the fountain of truth and light, and that witness bears record of these words to us. What else would satisfy us? What else would satisfy the desire of the immortal soul? Would we be satisfied to be imperfect? Would we be satisfied to be decrepit? Would we be satisfied to remain forever and ever in the form of infirmity incident to age? No! Would we be satisfied to see the children we bury in their infancy remain as children only, throughout the countless ages of eternity? No! Neither would the spirit that did possess the tabernacles of our children be satisfied to remain in that condition. But we know our children will not be compelled to remain each a child in stature always, for it was revealed from God, the fountain of truth, through Joseph Smith, the Prophet, in this dispensation, that in the resurrection of the dead the child that was buried in its infancy will come up in the form of the child that it was when it was laid down, then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female. If the spirit possessed the intelligence of God and the aspirations of mortal souls, it could not be satisfied with anything less than this. You will remember we are told that the spirit of Jesus Christ visited one of the ancient prophets and revealed Himself to him, and He declared His identity, that He was the same Son of God that was to come in the meridian of time. He said He would appear in the flesh just as He appeared to that prophet. He was not an infant; He was a grown, developed spirit; possessing the form of man and the form of God, the same form as

when He came and took upon Him a tabernacle and developed it to the full stature of His spirit. These are truths that have been revealed to us. What for? To give us intelligent hope; to give us intelligent aspiration; to lead us to think, to hope, to labour and accomplish what God has aimed and does aim and design that we should accomplish, not only in this life, but in the life to come.—President Joseph F. Smith in *Gospel Doctrine.*

SUCCESS

Elder George T. Harrison of the Birmingham Conference

Success like many other subjects presents a different perspective to different individuals. To Robert Louis Stevenson it presented the following: "That man is a success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others; whose memory is a benediction." I concur with Stevenson in his definition of a successful man. How well his description applies to Jesus Christ. A success? Yes! The success!

And again may I point out a success that fills the "niche" of Stevenson's definition in the Prophet Joseph Smith? No, not so great as Christ, but still a success. One who gave his life for the love of God and his fellow men; who gave the best he had; accomplished his task; and left the world better than he found it.

Could the lives of the early pioneers be counted successful? They left homes and friends and crossed a wild, open country, inhabited by the reptiles of the plain and desert, a few wild beasts and the wandering tribes of American Indians. A thousand miles were crossed without comforts or conveniences, but at all times a maximum of hardships, dangers, exposures and trials. Yet they pressed on fatigued and sore while their numbers gradually diminished from hardships and exposure; but always their hearts were strong and glad for they were right, though despised and persecuted by men, yet they were led and justified by God. Those "Mormon" pioneers founded a great commonwealth under the most adverse conditions. They were God-fearing, clean, upright men and women. Their worldly goods were few and crude, but their knowledge of God and their love for mankind was nearly perfect. They never lacked appreciation of earth's beauties or failed to express it. They looked for the best in others, gave the best they had, filled their niches, accomplished their tasks and left the world better than they found it. Those men and women were living examples of real success.

There are, and have been, many successful people that have died with broken hearts, in destitute circumstances, unheeded by men. They have died with regret that they could not leave more to the world. These are they who endured, suffered and served that happiness might be the inheritance of others. Their thoughts were centered on the human family, and being so busy caring for others, had no time for selfishness or pride or the satisfaction of whims and passions. Their happiness was earned in service. They received joy from contact with others. They looked upon things in fairness and with a broad view, without prejudice. They could appreciate the beauties of nature. They were humble and kind. Their real happiness was gained in service to others.

Perhaps a colossal monument was not erected to their memory, nor a cenotaph to their names. It may be their names in part have been forgotten, but two things are sure: The world is better for their having lived; and they will receive a just compensation for their good deeds in the world to come.

The greatest success to be achieved is none other than eternal life. Death is the fruit of all flesh, but success and resurrection are the fruits of Christ which supersede death. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). What a success it will be to be able to enjoy eternal life in the highest degree of glory in heaven and again be able to serve those we love.

A SUMMARY

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, claiming to be all that its name expresses or logically implies, holds that its special mission in the world is to officiate in the authority of the Holy Priesthood by proclaiming the Gospel and administering in the ordinances thereof amongst all nations, and this in preparation for the approaching advent of the Lord Jesus Christ.

Besides its missionary labour among the living, the Church, true to the commission laid upon it by Divine investiture, is continuously engaged in vicarious service for the dead, administering the ordinances of salvation to the living in behalf of their departed progenitors. Largely for this purpose the Church constructs Temples, and maintains therein the requisite ministry in behalf of the dead.

In the carrying out of the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege that it would deny to individuals or other organisations. It affirms itself to be *the Church of old, established anew.* Its message to the world is that of peace and good will—the invita-

tion to come and partake of the blessings incident to the new and everlasting covenant between God and His children. Its warning voice is heard in all lands and climes: "Repent ye! Repent! For the Kingdom of Heaven is at hand."—J. E. T.

HULL CONFERENCE

On Sunday, September 13th, the Fall Conference of the Hull District was held in Hull. In attendance were Elders Kenneth F. Schade and Howard Cook of the Liverpool Office, President Reginald F. Beames and all the Traveling Elders laboring in the Hull district, Elder Virgil M. Groo of the Liverpool Conference, and Elder J. Leland Belnnin of the Sheffield Conference.

The theme of the morning session was "The Third Article of Faith" and many interesting numbers were given by members of the Sunday Schools to develop this subject. During the conference musical numbers were given by Sisters Ida Poole and May Prince, Miss Ruby Cook, and Elder William Ned Newell.

Addresses were given by Elders Joseph L. Muirbrook, J. Forest Wood, Vernal G. Jones, Gerald R. Daynes, Edward Smith, and LaMoin H. Wiser.

In the afternoon session Elder Howard Cook spoke on "The Purpose of Life" and showed how this could be realised by living the Gospel of Jesus Christ.

President Reginald F. Beames, in the evening meeting, said that the achievements of the Latter-day Saints prove conclusively that they are being made better by living the teachings of the Saviour. Elder Kenneth F. Schade said that only by developing a love for our neighbours and obeying the precepts of the Bible could we obtain true happiness and peace in the world.

Gerald R. Daynes, Conference Clerk

How often in this world people live and die—misunderstood. Seldom do we realise the motive that is behind the acts that we consider to be offensive. Sometimes the very moment a friend is trying to help us we see in his assistance a base purpose.

Give your fellow man a chance. Impute to him a higher motive than self-aggrandisement. He is trying to help you. Show him that you appreciate his well intended efforts. The greatest man is he who is the most devoted servant to the cause of right. Help your associates to fill to overflowing their cup of service; this not by considering them inferior slaves, but by offering encouragement to their efforts to assist others. It will enrich your own life and also bring happiness to the lives of your associates.—Junius S. Romney.

FROM THE MISSION FIELD

Missionary Meeting Of the Hull Conference at Hull on September 14th.

Outing—On Saturday, September 12th, the Priesthood and the Relief Society of the Handsworth Branch (Birmingham Conference) held an outing at Kinver.

Departure—Elder Edward Smith, honourably released from his labours in the British Mission, sailed for his home, Friday, September 18th, per s.s. *Montnairn*.

Socials—In the Carlisle Branch (Newcastle Conference) on September 12th.

In the Hull Branch on September 12th.

In the Gainsborough Branch (Hull Conference) on August 24th.

In honour of Sister Elizabeth J. Cross, who is emigrating to America, a farewell social was held in the Nottingham Branch on September 19th.

Branch Conferences—Of the Carlisle Branch (Newcastle Conference) on September 13th. The speakers were President James M. Armstrong and Elders J. Earl Stuart and Wilford L. Hansen.

Of the Kidderminster Branch (Birmingham Conference) on September 20th. The theme of the program given in the morning session was "The Sacrament of the Lord's Supper." The speakers were President Alvah N. Stout, Elders Morgan Hawkes, Milton England and Seth Pixton, and Brothers Robert L. Dunn and Arthur Nock.

Of the Grimsby Branch (Hull Conference) on August 30th. In the Sunday School session a program was given on "The Restoration of the Gospel."

Of the Gainsborough Branch (Hull Conference) on August 23rd. "The Life of Joseph Smith" was the theme of the Sunday School session.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN